

# Semper Floreat

The Newspaper of the Univ. of Q'ld Students' Union

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FRIDAY, MARCH 11, 1955.

## Editorial

### No Place Here . . . . .

IT is possible that many of you will question our sense of values in giving so much space in this issue to militarism as it affects this University. We are hoping that what appears here will set you thinking on a subject which you have taken as a matter of course.

Some of you have undoubtedly suffered personal inconvenience from subjection to military authority; but that is not really the point. We are asking you to reflect on the inner and most basic meaning and effects of war and militarism, and especially on the aptness of its place in the University. Besides giving our own views on the subject, we have also presented the contrary opinion expressed by a former officer of the University Regiment. It is for you to reach a conclusion.

### . . . . . or There

Conveniently, we have recently had an impressive reminder of one of the consequences of rampant militarism.

During war on a national scale the whole machinery of propaganda of a country is canalised into one direction, the whole nation is whipped into the currently correct ideology; hatred and vice are encouraged and taught. When the war ends the propaganda is turned off, there is no further need for it. But the governments feel no responsibility to compensate its people, to restore the balance again. We were trained to hate the Japs, to despise them, to fear them, to kill them; no fate met by a Jap was bad enough. When this necessary attitude (?) is no longer required, the only method available to contradict it is time, and it is a slow process. You will see the effect of this evil situation in the attitudes of some of our noble R.S.L. types.

"Lest we forget!" is not a good motto. Don't forget the dead, but for the sake of humanity forget why they died and remember the men on the other side they maimed and killed. And when you talk of the P.O.W.s on the Burma Road remember the hundreds of thousands of civilians in Hiroshima. When you talk of Coventry and London remember Monte Cassino and Cologne and Berlin. When you talk of the North African deserts remember the bombardments of the glories of Italy. War is not a thing to remember with pride.

Nor can one be content to naively assume that one's cause was right. Millions of ordinary Germans and Italians and Japanese were just as convinced as to the rightness of their cause as we were. And it is the ordinary man from the nations, men without a personal quarrel, men who are not their country's rulers, these are the men who are made to slaughter each other. We are told to fear rape and looting by the Chinese but the ordinary Chinese is probably just as fearful of rape and looting by us. Our allies of the freedom loving west did their utmost to rape his country for a century.

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## Regiment Insults Union

The Regiment, in the best military tradition, has not died, it has faded away. And a phase of criticism has passed away with it.

WITH a relatively new commander who occasionally deigns to appear at camps; with a new adjutant better known for a sort of efficiency than any sort of courtesy; with new company commanders, one a chronic hypochondriac, one a harmless hobbyist, and the other a restless redhead; the old days are gone. The Queensland University Regiment is now just another C.M.F. battalion.

One consequence of this is that where formerly the Q.U.R. could be estimated and criticised as a University body on rational grounds, it is now beyond our ken. It has become merely another cog in the military system.

All that is left to us is to ignore it, and to urge the University to sever all the bonds it has with the regiment.

### Insult to Union

The Regiment authorities might reply that it is entitled to call itself the University Regiment and to accept the privileges of residence at George Street because most of its members are students. Such may have once been the case. It has forfeited that right.

FOR in the Camp Standing Security Orders at Greenbank in January, the Regiment forbade its members to discuss anything of a "service nature" with Semper Floreat, which is the official organ of expression of all students without exception. Regardless of the use it makes of Union facilities at George Street, it has categorically insulted the Union.

A senior regiment officer, a lawyer in private life, expressed his opinion that "service nature" was a blanket term including anything of the slightest relevance to the camp or what went on in it. It seems we have a wooden horse of fascism in our midst, or else a body completely without confidence in its own ability to avoid cause for undue criticism.

SEMPER, realising its obligations to you, will not be silenced by petty autocracy, or by a swollen-headed graduate from Duntroon. Members of the Regiment are primarily students, not part-time minions of the tin gods. Their first loyalty is due to the Union, not to the Regiment. Yet the Regiment has dared to attempt an attack on their rights as students.

How would you feel if the Newman Society, or the E.U., or the S.C.M., or a political club, forbade its members to publicly discuss its activities in Semper except through executive censorship? And remember, most men in the Regiment have not the choice to leave it. The overwhelming majority are kept there by a Tory Government, or by financial necessity, and even these latter are decreasing as conditions become more unbearable.

### Training Killers

You might reflect on this:

We have in our University religious societies which attempt to aid the spiritual and intellectual progress of their members; the Debating Society, dramatic and musical bodies cater for improvement in thought, expression and artistic appreciation; faculty societies try to help their members socially and intellectually.

And we have an alien thing foisted on us whose motives are contrary to the very spirit of the University. Its end is to train killers, its influence is a brutalising one, it necessarily stultifies thought, and now it seeks to curb expression.

Perhaps Australia needs killers, but the University is not the place to train them.

### Ultimatum

To the Regiment we say: As long as the Regiment is called the University Regiment or as long as one student is subject to the army, you will not be beyond Semper. It goes without saying that we would prefer to use our space on other less inane and less fantastic phenomena.

To you we say: How much longer will you allow your Union to be insulted by, and yet show hospitality to, this alien body?

## Your Pigeon

LAST week we advised you that there would be a meeting of Semper Staff and aspirants last Monday. All those who attended were from St. Lucia and Yerongpilly. There was no one from George Street, Turbot Street, or Herston.

The need is principally for Area Reporters. We say need, but the need is yours rather than ours. Semper will survive without the few columns we are asking you to supply.

Now it is up to YOU. Next MONDAY there will be another Meeting at George Street at 5.30 P.m.

If you, as dentists, engineers or medicos, are content to be ignored by Semper, so be it, you will be ignored. If it turns out that your faculties are so dead, so uninterested, then do not be surprised if we appear somewhat uninterested in your faculty and society notices.

AT 8 p.m. TO-MORROW NIGHT  
at VICTORIA PARK

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## STAFF PANEL

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LITERARY EDITOR: Vic Illich.  
STAFF: Jill Webb, Annette Hill, Peter Gall.  
CARTOONIST: Trev. Sinnamon.

## R.S.L. Off Balance

In the past few months various R.S.L. branches in Queensland have shown a complete lack of responsibility.

FIRST there was their attitude to the visiting Japanese baseballers, then came their fantastic objections to Japanese pilgrimages to war shrines in the islands, and finally we have heard the unbelievable suggestion of the Central Queensland R.S.L. that every worker should declare whether or not he is a communist, and that if he is he should get the boot.

The baseballers' tour flopped, and the R.S.L. can claim most responsibility for the failure. They came as sportsmen, and we, the sporting nation of the world, spurned them; they came as ambassadors of peace and this Christian country spurned them; and many of them came as our former allies in the last war, and still we spurned them.

There is no real need for comment—the whole awful episode merely reflects the irrational, irreligious, and barbaric attitude of a numerically strong and influential group in the community.

Their reaction to Japanese visits to war graves is beyond any expression of contempt. Admittedly some Japanese treated some Australians pretty badly, but this sort of thing only drags us down to that level. They were supposed to be fighting for high ideals, not for the right to indulge in nauseous bitterness.

The suggestion about the commos is no naive. If the comm. is the dedicated devil we are told he is, do they honestly think he will print the fact of his membership on a form. Even if he did, the result would be strikes or misplaced sympathy.

The R.S.L. is too influential a body for this sort of behaviour.

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A little more objectivity in their judgments and less haste in their public statements are vital if they wish to preserve any sort of reputation for decency and sanity.

## Filth Fact and Falsity

The last Regiment camp actually produced one good thing—a song called "Craven A." Craven A is quite a boy. Unfortunately I can't give you the words here, but some of the third and fourth year Meds will probably oblige at the Commem. Pracs.

There seems to have been a remarkable number of older students moving into colleges. I wonder if there is any special significance to be seen in this. Is home life not all that some fond daddys and mummys seem to think it is?

Take notice senior members of colleges. It is about time you found freshers who can answer a phone in reasonable time and speak with some coherence. At present they sound like warty frogs.

This quote from Australian novelist Eleanor Darke's "The Little Company" has some topical relevance: "She loathed the national flag because it fluttered between her and her own inner conception of the land it represented; she shut her ears obstinately against martial music because it attempted to shape the emotions she felt quite capable of shaping for herself; she detested the hypnotic tramp, tramp of marching feet because it debased the natural contact of man with his mother earth to the rhythmic insensitiveness of a machine; she condemned all the uniforms because they masked the final value of the human being—his uniqueness."

Went to Freshers last week—enjoyed a preliminary preparation of some hours—bloody hot—some nice babes—more nurses than fresherettes—grog well hidden—location of cars not the most convenient—gave fair promise for the Commem. pracs. Anyone like to second a motion that Nursing be admitted as the senior faculty?

There is pressure building up in various quarters that it is time the Union had direct contact with Castlemaine Perkins Ltd. This isn't meant to be a facetious suggestion. The clubs and societies affiliated with the Union which are sufficiently civilised and mature to quaff lovely beer would buy quite a few kegs in the course of a year. Matters would be much easier and probably much cheaper if they didn't have to canvas pubs for beer. It shouldn't be difficult for Union to appoint a liaison officer (forgive this unfortunate use of an army term.)

HADRIAN.

# The Truth About Buddhism

## EMINENT BUDDHIST SCHOLAR FROM CEYLON TO ADDRESS UNIVERSITY

A saffron-robed monk, the Venerable Narada Maha Thera, will address university students at St. Lucia, on Tuesday April 5th. during the lunch interval, 1-2 p.m.

THIS talk on Buddhism by the Venerable Narada should interest all students, whether or not they are versed in Eastern culture.

The Venerable Narada is renowned throughout the world as a great scholar and an authority on Buddhism. An Arts graduate of London University at the age of eighteen years, he took the robe of the Theravada order and was soon pioneering the work of writing in English about Buddhism. As a result of his books and articles much interest in Buddhism has been aroused in Western countries, and much tolerance has resulted from the knowledge he has spread.

In spite of the growing Western interest in Buddhism there are still many people harbouring misconceptions about it, especially in Australia.

During his stay in this country Narada Maha Thera will address university students and give public lectures in Queensland, Tasmania, Victoria, New South Wales and Western Australia. The programme for his Brisbane visit will be:

FRIDAY NIGHT, APRIL 1: Public reception and address at Oddfellows' Hall, Charlotte Street.

SUNDAY NIGHT, APRIL 3: Public lecture at the Theosophical Hall, Wickham Terrace.



He has travelled widely in Great Britain, Europe, Asia and Africa, giving addresses at Universities and awakening a great deal of interest amongst students, who have found a study of Buddhism academically gratifying, and in non-Asian countries, extremely helpful in understanding Asian peoples and their outlook.

It is important for Australians to have some understanding of Asian neighbours, and especially so for Australian university students, for they are their country's representatives in the intellectual sphere, and thus have a unique opportunity of cementing international relationships through contact with visiting Asian students.

MONDAY NIGHT, APRIL 4: Public meeting, Oddfellows' Hall.

TUESDAY, APRIL 5, 1-2 p.m.: Lecture at University, St. Lucia.

WEDNESDAY NIGHT, APRIL 6: Public lecture, Oddfellows' Hall.

Other public meetings will be held but details are not yet available.

The Sports Union Council Meetings for first term will be held on 23rd MARCH, 20th APRIL, and 11th MAY, 1955.

The Union Council Meetings for first term will be held on 15th MARCH, 12th APRIL and 3rd MAY, 1955.

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# The Unhappy Warriors

If we cared to fulfill Regiment desires, we would scarcely even report that a camp took place at Greenbank in January. We have more to divulge than mere dates. We can only assure Northern Command that we have not been corresponding with Marshal Bulgamin or Comrade Mao, nor will we mention the latest atomic weapons supplied to the Regiment.

ONE little diversion took place when the sergeant-cook, a greasy product from the floor of the Commonwealth Bank, stabbed a man in the hand with a sharp meat fork. He was charged and was actually reprimanded. Rumour has it that he has the delightful privilege of being the golden-haired boy of the C.O. One wonders how often he could have continued to stab privates. Fortunately, it is said that he is being transferred to some Regiment up north. Little does it know...

An excellent stimulus to good order and discipline was the sight of a company sergeant-major, a



## THEY GAVE UP

science student, after a night on the grog. Besides the grog, he had imbibed three phenabarbitals and nembutal, and spent the next day on dexadrine.

This particular specimen has few equals. Because the men were slow to get moving one morning he ordered them to rise at 5 a.m. next morning. That camp is one place where every minute of sleep is needed was quite insignificant to this fool. Not that it really mat-



tered—he was on the grog that night and wasn't in a fit state to wake anyone next morning.

The Regiment commander is something of an enigma. He is not seen at camps very often. No one seems to know what he tries to do in civilian life. One rumour says he is a hack reporter, another that he is an accountant's clerk. We have two questions to ask the commander: (1) Which in the camp was installed first, the officer's mess and



## JUNIOR

refrigerator or the O.R.'s mess? (2) Was it legal for him to take an army vehicle and an army driver and go to the South Coast on purely domestic business. In case his memory is as impressive as the rest

of him, the date was approximately January 22.

New official blood in the Regiment has resulted in a sort of efficiency, more apparent perhaps than real. For example, the hypochondriac major and the M.O.—a rare bird



## THEY TRAMPED

indeed—kept the camp free of the usual diarrhoeic misery. On the other hand, one company marched madly about the countryside to the point of utter exhaustion, another loafed, and the other gave up the ghost half way through. Never have there been so many positions without occupations. There were more vehicles than drivers, so that it was not unusual to see bods driving to mess or the latrine in jeeps.

We hasten to assure classics students that in spite of this new semblance of efficiency, the old Regimental motto still sands—Festinate et expectate.

The great love of the students for the Regiment was well demonstrated by the almost non-existent rear party—poverty stricken volunteers who stay behind to remove the blot of militarism from the clean mulga. Consequently, training had



to be shelved days before the end of camp.

## Alcohol

Regiment policy regarding alcohol must be rationalised. At present it is supposed to be banned from



## THEY LOAFED

camps on the grounds that many of the men are national service trainees, or under twenty-one anyway.

However in practice it is only the private who suffers the privation.

Even though some of them only completed their national service training during the last camp, the sergeants have a wet mess and so do the officers.

# Fight or Fizzle

By John C. Murphy (Formerly Adj. Q.U.R.)

AUSTRALIA in the Cold War has now become a frontline station. All advances made by Russia in the last three to five years have been towards the Pacific. China and Korea were the beginning, now Formosa is threatened and Malaya will, I think, feel the effect of the Communist forces on their own border.

INDONESIA, never a very certain quantity, has now swung to the left, and it would appear that they will throw themselves in with the Communists once Malaya has fallen. This then, is the picture of Australia's position is a somewhat chaotic world.

What is our answer to this threat? It is so slight as to be almost negligible. Approximately one Brigade of permanent forces with auxiliary troops, thirteen battalions of National Servicemen of varying strengths engaged in their ninety-eight days training, and a large number of C.M.F. units staffed by N.S. men doing their home training period of forty-two days spread over two years is the total Army component.

The Air Force is in an even worse position and the Navy keeps one aircraft carrier only in commission for active service, the other being used for training reservists and N.S. men.

The major defence of Australia must therefore devolve upon the Citizens' Military Forces. That is, the defence of Australia devolves upon YOU.

As university students you occupy a privileged position in the community. For reasons of your own academic brilliance, or the wealth of your parents, you are being trained as leaders in your profession or industry, and as leaders upon you devolves a great many more responsibilities than upon the ordinary man. You have the duty to prepare yourself to defend your less fortunate fellows, to lead them against oppression and tyranny in all its forms whether it be in your own country or outside. It is your job as an educated man, as one, who, by his training, is most able to distinguish between right and wrong, to indicate the path to the less learned man which he should follow.

The Army has long recognised this and for your own benefit has created the Queensland University Regiment, and the Air Force has similarly created the University of Queensland Air Squadron, to train you in leadership in the field of battle.

The position has degenerated to this extent, that during the last camp, a group of privates and N.C.O.'s were discovered in a tent, and with them was a bottle of wine. They were found and charged by an officer who could scarcely have concluded his national service obli-



gations and who is quite free to drink himself silly in the Regiment. Similarly, the sergeants frequently returned from their mess quite drunk.

The policy is bad enough, but bad or not it must be applied with sense. If it is prejudicial to good order and discipline for a private to have grog in camp, how much more prejudicial is it for the sergeants and officers to flaunt their illegal privilege in the ears of a tired and jealous camp—trying to sleep while close by the officers and so-called gentlemen of the Regiment play La-de-dah, or

Many argue that first they have a duty to pass their exams and that service with the armed services takes up time that is urgently needed for study. This argument, in the main, is only an excuse. The university year is so planned that steady work at the rate of forty hours a week for a period of thirty three weeks a year should result in a pass.

It is true that many fail to pass their exams, but it is also true that many do not apply themselves to work until the third term. No man likes to blame himself for his faults and it has therefore become popular to make Army service the scapegoat for our own sins of omission.

The more time we can spend in army training before a declaration of war, the further away we can keep the enemy from our shores, the greater the chance of our own survival and the less chance of our people suffering the rape and pillage of a conquering enemy.

This is a selfevident truth, and those who argue against army training in peacetime are preparing a whip to be used on their own back.

At the outbreak of any war it is commonly the practice to blame the politicians for our own unpreparedness, but the politicians are not so much to blame as the people who elect them. For purely personal reasons we object to taxation that will allow money to be spent to make our army service attractive. When army service is compulsory we object to giving our time and deliberately create the loss of time that renders the service null and void.

For every soldier in National Service who is keen to serve there is one whose indifference will not allow full advantage to be taken of the keen soldier's work, and one who by his opposition creates a major problem in army training.

The university student, by his extra education and by his training, makes excellent officer material, and while it is possible to train him to pass exams for his commission it is not possible unless he freely gives of his time to train him sufficiently so that in action he can achieve victory

(Continued on Page 7)

indulge in loud and inane drinking races.

Yet these are the bleary-eyed strutting hypocrites the authorities expect to be obeyed. No one expects



a wet mess for the privates, not with real hope anyway, but one can demand an end to this dual application of military law. It is time these pompous non-entities discovered something outside the "pam" and learned from experience when to turn the blind eye.

WAKE UP BOSS WHILE YOU STILL HAVE A REGIMENT. There is at least one other senior officer in the regiment who would be a popular and efficient commander.

Postscript.—Some of you will have expected a severe diatribe on the Regiment's most junior officer. We do not think this upstart is worth our space. If you disagree, the correspondence page is at your disposal.



# Fourthly —

(This article by Father B. J. Buxton, S.J., is a reply to a letter in last week's *Semper*, in which David Lithgow asked for a Catholic representative in the University to answer a question relating to Catholicism and Communism.)

## Communism & Christianity

*It has been suggested that, as a chaplain of the Newman Society, I should attempt to satisfy the request in the last issue of "Semper" that "some representative of the Newman Society" should answer the question: "Does the Roman Catholic consider that world domination by political Communism would mean the end of Christianity?"*

I ASSUME that the question is asked in no contentious spirit but with a sincere desire for information. However, if we take "the end of Christianity" in a precise sense, as meaning the complete disappearance of Christianity, then the Catholic Church, as far as the writer is aware, has no official view on the matter.

The Church does of course believe and teach that there will never be an end of Christianity as long as this world lasts. Christ promised that He would be "with" the Church. He had established "all days, even to the end of the world."

But the Church does not claim to be able to prophesy how far the endurance of Christians would last against the power of dominating, hostile systems, in what ways or to what extent Divine Providence would intervene to preserve Christianity against such forces.

It might be that world domination by Communism would in the long run mean the end of Christianity. All we know is that in that case Divine Providence will see to it that Communism does not attain world domination. But it might be also that despite world domination by Communism Christianity would continue to struggle and survive.

It would probably be easier to answer the question: "Would world domination by Communism mean the end of Communism?" but that is beside the point at present.

Doubtless the enquirer does not wish us to understand "the end of Christianity" in such a precise sense. Perhaps we may interpret his question as follows: "Does the Catholic Church consider that Communism is such that 'per se' of its very nature, inevitably, it seeks to bring about the end of Christianity; so that, in the event of world domination by Communism, the profession of Christian belief, the practice of Christian life and worship would be subject to such hostile influences—propaganda, penalties and social disabilities—that we could be morally certain that Christianity would lose the adherence of many countries and of countless numbers of souls."

### Clarifications

We must first of all determine, of course, what is meant by the word "Communism" in the enquiry. I have not by any means overlooked the fact that the enquirer has not spoken of "Communism" tout court but of "political Communism," and I am very much afraid that by "political Communism" he may mean some theoretical social system which does not in fact exist at present anywhere at all, except perhaps in miniature in the religious orders of the Catholic Church.

The Communism which does in fact exist, the Communism which everybody knows is in fact through its international organisation seeking world domination, is the Communism of Soviet Russia and of those countries of Europe and the East in which Communism has attained dominion not by genuinely free, democratic elections but by sheer force and skilful party manoeuvring, under the inspiration of and with the help of Russian Communism. This actually existing Communism throughout the world has the same basic outlook, the same principles, the same aims.

Now if we were discussing the question whether or not the dropping of a hydrogen bomb on Brisbane would mean the end of the vast majority of the population of Brisbane, an enquirer having said that this question seemed to be at the root of the controversy which had arisen about the destructive nature of the hydrogen bomb, we would naturally assume that the hydrogen bomb of which he was speaking was the hydrogen bomb which actually exists. We could hardly feel that there was much point in the question, still less that it was at the root of the whole controversy, if after some discussion the enquirer informed us that the hydrogen bomb of which he was thinking was a hydrogen bomb minus some essential part of the actually existing hydrogen bomb, a hydrogen bomb which would not have much more effect than a block-buster of the last war.

Similarly there is not much point in the enquiry and it is certainly not at the root of the whole controversy about the Catholic Church's attitude to Communism if a question is asked about "political Communism," meaning by that something like a mild form of democratically achieved nationalisation, minus the basic outlook, the principles and aims of the actually existing Communism whose encroachments are so much the concern of us all.

The Communism then which we shall discuss in its attitude to Christianity is the Communism which has actually existed and spread in the world since the Russian revolution of 1917, the Communism of Soviet Russia, of the Communist International and of such evangelists and leaders and heroes of Communism as Marx, Engels, Lenin and Stalin.

If the enquirer feels that we are begging the point in discussing the essential attitude of this Communism to Christianity, since he does not admit that the Communism of Czechoslovakia has the same basic principles, it would still remain true that his own question is begging the point also, since we consider that it has. At least we can begin by establishing the essential hostility of Communism to Christianity as revealed in its great teachers and leaders who have ushered in and advanced Communism in Russia. If the enquirer questions the contention that the Communism of other countries has the same basic principles, we may be able to satisfy him at a later date.

The Catholic Church then has not the slightest doubt that the Communism of Soviet Russia and of the countries which have been subjected to Communist rule in line with that of Soviet Russia is of its very nature destructive of Christianity.

### Reality

WE could pile sky-high facts and figures of the executions, imprisonment, torture, exile of Christian leaders, of the confiscations of

Church property, of anti-religious measures and propaganda in every country where Communism has become dominant. The latest figures, just recently published, give a list of 186 Bishops and other Church leaders who have suffered violent death, imprisonment, expulsion and other penalties in Communist countries throughout the world.

### What they admit

But of course these facts alone do not absolutely prove that hostility to Christianity is of the very nature of Communism. It might still be maintained, however improbably, that this persecution of religion is just a passing phase of Communism, the too violent a reaction maybe, during a period of transition, against the alliance of the Church with the former ruling powers. Such excessively violent reactions are inevitable, but invariably die down after a time.

The Gospels of Communism, however, leave us in no doubt that Communism is unrelentingly hostile to religion. The great hierarchs of Russian Communism have been at all times fiercely opposed to any attempt to separate the social and economic aspects of Communism from its philosophical basis, dialectical materialism. "This philosophy of Marxism," wrote Lenin, is like a steel tapping: it is impossible to remove any fundamental premise, and single essential part, without involving the loss of objective truth."

"Of all our Party's heritage," said Stalin, "the most important and richest legacy is its ideological asset, its basic direction, its revolutionary viewpoint" — and that most certainly means dialectical materialism as applied to reality in general, history and human society.

One of the most prominent modern Soviet philosophers, Leonov, says: "Bolshevism's treasury of ideas is something the Party guards as the apple of its eye. The unshakable foundation of this possession is our Party's idea of the world, dialectical materialism."

It is the same for International Communism. "The Communist International," the 'Program of the Comintern' tells us, "standing as it does for the dialectical materialism of Marx and Engels, propagating this doctrine, and using it as a revolutionary method of investigating reality with a view to transforming that reality by revolution, makes active war on every bourgeois idea, on every kind of opportunism, whether theoretical or practical."—that is to say, on every idea opposed to dialectical materialism.

Prominent among the "bourgeois ideas" upon which Communism "makes active war" is religion, not to say Christianity.

Engels, Marx's collaborator for forty years, states as the first postulate of materialism: "The material, sensuously perceptible world to which we belong is the only reality." Mind or spirit is simply a pale copy of nature, or "only the higher product of matter." There is therefore no God, no Providence presiding over and superior to the material world. There is no immortality for man, no after-life. "Nothing exists outside nature and man, and higher beings our religious fantasies have created are only the fantastic reflection of our own essence."

Man himself is simply a part of

material reality. His primary activity is not being a thinking being, knowing truth, or anything of such a spiritual nature, but simply his concrete action upon nature in order to procure his means of subsistence. In doing this he partly adapts nature to his own being and needs, partly adapts himself collectively to nature. The particular way at any period in which man adapts nature to produce his needs will in its turn determine the constitution of human society and everything else in society—in Engel's words, "all the social, political, and intellectual relations, all religious and legal systems, all the theoretical outlooks."

Men must always produce collectively—each one cannot be farmer, architect, bootmaker, electrician and all the rest of it in one. Therefore the individual is of no great importance. It is society alone that really matters. "The human essence," writes Marx, "in its reality is the ensemble of the social relations." There are no such things therefore as individual, personal rights. The individual is nothing except insofar as he is useful to the social whole. Individuals and whole classes of individuals will be treated in accordance with this fundamental outlook.

### What we assert

It is obvious how inevitably all this clashes with Christianity. In the Christian view, the human individual person, as created in the image of God, with an eternal destiny, is an independent whole with absolute rights. Most certainly he is, from one point of view, necessarily a part of human society. In the words of Maritain, "Man is very far from being a pure person; the human person is a poor, material individual, an animal born more poverty-stricken than all other animals . . . stripped and succorless, a person destitute and full of needs." For his physical, intellectual and moral development he must necessarily enter into human society, and so become "a part of a whole larger and better than its parts—a whole which transcends the person in so far as the latter is a part of that whole . . . by virtue of certain of his own conditions, which make him a part of society . . ." But Christianity insists that the human person is much more than just a part with respect to society.

"The person as such," continues Maritain, "is an independent whole, that which is noblest in all nature . . . By reason of his relationship to the absolute (God), and to the extent that he is called to a life and a destiny superior to time—in other words, in accordance with the highest exigencies of the personality as such—the human person transcends all temporal societies and is superior to them . . . With regard to the things that involve the absolute in man, it is to the perfect fulfilment of the person and his supra-temporal relations that society itself and its common good are indirectly subordinate, as to an end of another order, which transcends them. A single human soul is of more worth than the whole universe of bodies and material goods. There is nothing above the human soul except God. In the light of the eternal value and absolute dignity of the soul, society exists for each person and is subordinate thereto."

You might say that, for Communism, human society in relation

(Continued on Page 7)

# Death and Religion, Picasso and Girls . . .

Dear Sku,

The records of Dylan Thomas' "Under Milk Wood" (A Play for Voices) will be available in Brisbane in something like two weeks' time. (To speak honestly, I don't know just exactly how any 'something' could be like 'two weeks' time', so we'll let that fail.) This word-drunk description of the turvy-topsy world of Llaregyb is well worth waiting for, Sku, so I would advise you to resist the temptation of spending the five guineas you reserved for this reason elsewhere. Fat poet Thomas died on the 9th of November, 1953: a month after he had completed Under MW, so we are pretty lucky to have the lovely thing to gloat and moon over. If you will send me the five guineas, I will buy the records for you, but you will probably have to wait some time after for them, as I intend to get an earful of them myself. That will be my privilege as your agent.

Your copy of "Quiet Early One Morning" arrived very late last night. The book, as you know, con-



Dylan Thomas

tains the material of the broadcast talks and some of the poetry readings which Thomas made. The first part of the book, dealing with essentially creative, more personal talks is easily better than the other, more didactic and critical part.

The first part contains such wonderful things as 'A Visit to America' where Thomas is welcomed by

'An earnest crew-cut platoon of giant collegiates, all chasing the butterfly culture with net, notebook, poison bottle, pin, and label, each with at least thirty-six terribly white teeth.' But the irony of his criticism is not vicious or unbalanced; he tells also of

'Fat poets with slim volumes . . . catarrhal troubadours, lyrical one-night-standers, dollar-mad night-ingles, remittance-bards from at home, myself among them boozing with the worst.'

We are told by those at the B.B.C. who knew Thomas' broadcasting manners that he found it necessary to take off his coat, as he used a great deal of invisible gesture; and Mr. Davies in his preface to 'Quiet Early', in recalling the poet's recording of "Ceremony After a Fire Raid," describes him sitting 'before the microphone in the Swansea studio, a forgotten cigarette stub in his fingers, his shoulders thrust back, his chest bulging out from his oversized jacket and displaying a vast expanse of rumpled shirt, while, in contrast . . . there came from his mouth like thunder made articulate

The masses of the sea under  
The masses of the infant bearing  
sea

Erupt, fountain, and enter to utter  
for ever

Glory Glory Glory.

The sundering ultimate kingdom  
of Genesis' thunder.'

In all the frequent confusion of conceits, of single nouns with large retinues of preening adjectives, there is an obvious attempt by Dylan Thomas to be clear, to impress meaning on first hearing. An examination of the scripts, arranged in this book in chronological order, reveals the poet's conscious intention to crystallise his meaning, not merely to leave with his listeners mere impressions or colours. His poetry belongs, perhaps, to a more private world than his prose: the latter is forever manifesting Thomas' socialability, his love of a pot and a fag and a yarn with his friends in the local pub. In his story, 'Return Journey' for example, he tells of his return after the war to Swansea, and of his search for the boy he was, there. He questions a passer-by whose face he recognises:

'I wonder if you can tell me whether you used to know a chap called Young Thomas?'

'Oh, him! He owes me half a crown. I haven't seen him since the old Kardomah days. Him and Charlie Fisher—Charlie's got whiskers now—and Tom Warner and Fred Janes, drinking coffee-dashes and arguing the toss.'

'What about?'

'Music and poetry and painting and politics. Einstein and Epstein, Stravinsky and Greta Garbo, death and religion, Picasso and girls . . .'

These talks testify throughout to Thomas' love of his fellows, and to the release he found from his private obsessions and his sometimes esoteric world of poetic symbols, to complete absorption in the world outside. With his death, we cannot but feel a tragic sense of loss. The story 'Return Journey,' referred to above, ends:

'I said: Young Thomas, what has become of him now?'

'Dead . . . Dead . . . Dead . . . Dead . . . Dead.'

Yours sincerely,

V.A.I.

## N.U.A.U.S. Council, Hobart, 1955

THE Council of the National Union of Australian University Students meeting in Hobart this week considered the report of its Education Officer which revealed a serious shortage of funds available to Australian Universities.

In accordance with policy that an increase in fees paid by students can be no solution to this problem the Council supported the Vice-Chancellors Committee in its request for increased Commonwealth Government assistance to Universities.

It was brought to the attention of the Council that Western Australian medical students could no longer complete their courses at Adelaide and severe restrictions were placed on the number of inter-State students able to study medicine at Melbourne University. Accordingly it was decided to lend the full support of N.U.A.U.S. to the plans to build a Medical School in W.A.

It is the National Union's policy that no student should be denied the opportunity to study for his chosen profession and therefore considers that this is one of the most urgent projects in the development of the Universities.

The N.U.A.U.S. Council considered also a detailed memorandum on the organisation of the Newcastle Uni-

versity College which was established in December, 1951. This College is under the control of the N.S.W. University of Technology, but courses in the Faculty of Arts are arranged by and examined by the University of New England. The Council recognised that there was a need for Technological training in Newcastle and therefore supported the Newcastle University College; however it considered that this College, of its nature, could not adequately fulfil the justifiable demand of Newcastle for an "academic" University providing a full range of courses and not geared solely to the needs of industry. The Council therefore decided to make representations to the Government of N.S.W. with a view either to establish a second University in Newcastle or alternatively that the present College be incorporated as an autonomous institution independent of both the N.S.W. University of Technology and the University of New England.

The N.U.A.U.S. was also of the opinion that if any University is to flourish it must have its own grounds and buildings and must be granted sufficient money to provide for residential facilities for some of its students.

MARC PLAYOUST,  
President, N.U.A.U.S.



## A New Conception of College Life

MID much pomp and circumstance 700 people attended the official opening of Cromwell College last Saturday by His Excellency, the Governor of Queensland.

It thus becomes the second College to be opened on the St. Lucia University Domain, and the first to receive resident collegians in the new University.

It seems that with its opening will begin a new and vitally important experiment in collegiate living that is unique, not only in the history of this university, but in all Australia.

Most colleges place great emphasis on tradition—tradition that is built basically round a type of pride which men derive from belonging to distinctive and differentiated grades within the college.

As the men proceed through the college from club to club, from fresher to senior status, their knowledge of these stages becomes integrated into a single revealing experience of community living.

They have, in effect, suffered the humiliations and the discriminations which they will find in the world at large; they have learnt something of the unaccountable joys which men find in doing common acts together, and above all, they have learnt something of the art of self-negation from which stems love of all men.

Cromwell is a new college; it has no such tradition. Yet it anticipates the same end—perhaps a more perfect one—and here lies the fascinating quality of its experiment.

It will not recognise those diversities which men impose on themselves; it will deny the urge which men have to create exclusive regulations—the primitive desire to belong to something to which someone else does not.

In short, the traditions which will grow around the college, will

be based on complete freedom governed only by the mature acceptance of certain social and moral responsibilities.

Indeed, any other course would be anomalous and unreal, for at present there are living together fifty men from the four corners of the earth who represent many races, creeds and religions.

They have been brought together out of a common desire to become educated men, and the only aim of proper education, as the



THE REV. G. LINDSAY LOCKLEY,  
M.A., B.D., Principal of Cromwell  
College.

Chancellor said, is understanding and tolerance to lead mature lives without any form of regulation.

Freedom and unity are two attributes which rarely appear together. The other colleges might well watch with interest the progress of their precocious young sister.

The following details are made available for those who are interested in the state of the College to date:—

1. The College was founded in March, 1950, following initial gifts totalling £40,000.
2. The foundation stone was laid by the Rev. J. Harold King, then President of the Congregational Union of Australia and New Zealand, on 24th May, 1952.
3. The first students entered the College in June, 1954.
4. The College is built on University land, which, although at present outside the boundaries of the University is, nevertheless, part of the University domain.
5. The four principal buildings are attractive and modern, though built with a classical restraint round a central courtyard. This present building scheme is complete except for the addition of a third student wing planned for future extension, which will increase accommodation from 76 to 124.
6. The total cost of building, etc., is approximately £130,000; funds are still needed to provide the College with additional furnishings and equipment, and to endow scholarships, bursaries and prizes.

# — Magazine Section —

This week Semper presents the first of the short stories in the Short Story Competition. Writers will be eligible for a large cash prize, the exact amount of which will be notified later. We remind you that all undergraduates can enter in this Competition. Please use pseudonyms, so that your stories can be judged with complete objectiveness. ATTACH YOUR NAME, ADDRESS AND FACULTY TO A SEPARATE SLIP OF PAPER, AND PIN IT TO THE STORY. Send your entries to the Literary Editor of Semper, Vic Illich, of Cromwell College.

## The Night of the Party

The circumstances of my invitation to the party weren't pleasant; they were downright obnoxious. No other word. Wisemann asked me to come to his twenty-first, mainly because he wanted me to have a frightful time and also because he likes to show off as a hot pianist to as many people as possible. His sister Penny is an out-an-out introvert and Wisemann thinks he's got to make up for her by sustained extraversion on their piano. But she likes him for it and even agrees (sincerely, I believe) with people who commend him for the obnoxious way he jazzes around.

— 1 —

WELL he rang me up with this invitation and said: "I hope you can come, old boozie. But definitely no presents, remember."

Wisemann, no other person on God's earth could say that like you did. I had a box of matches for you, but you'd probably feel beholden to me for the rest of your cordid life. I'll come, though. Good-bye."

Immediately, I decided on a certain course of conduct for myself at the party: my opening conversational gambit would be 'Duke Ellington—Intellectual or Fake? with sidelights on Louis Armstrong's Work as a Symbol of Twentieth Century Disillusion.' Then, at some relatively quiet time I would make known that I'd bought Wisemann a fifteen guinea gold watch, but would add that that was before I'd heard of his no-present policy. Before he had time to recover from that piece of news, at about ten say, I would decline to partake of his pleasant supper and, muttering something like "important unforeseen engagement . . . unavoidable . . . early tomorrow morning . . . the hours before midnight are the best for sleeping," I would leer my neurotic self out of the door. At any rate that was the plan.

— 2 —

After spending a full two hours in shaving, making my plan rate-tight and whistling the Coriolan Overture, etc., I ambled down to the bus stop. It was a foul night, rain and penetrating winds; consequently when the bus arrived it was packed to obnoxiousness with thousands of steamy human beings all overjoyed at the prospect of getting thoroughly wet. The bus driver Jeperson, who uses so much brilliantine on his hair and forehead that quite a gallon of it soaks into his manner, assured me that a four-penny ticket was everything necessary since only adults pay for an eight. This is by way of being a standing joke with him, though for my part it's flopped on the ground and expired years ago. I bought two fours:

"The extra ticket, Jeperson, is for my alter ego. Hurry up Alter!" (I beckoned down the stairs).

With studied malice Jeperson let out the clutch, the bus stuttered forward, and I was precipitated hopelessly past the people standing, right to the back seat; my shins hit the hard steel frame of the seat, my left elbow dug sharply into the chest of some unfortunate who then received my great weight on his lap. When I righted myself, I turned to offer a neighbourly apology: "God I'm sorry. Blasted driver's fault, sorry."

But then I saw that it wasn't necessary as he was drunk, this neighbour of mine, almost dead-drunk. He was smiling at his reflection in the window. As the night was dark, conditions for good mirror-like reflections in the windows were perfect. This drunk wasn't using his image as something he could appraise or wonder at; he was talking to it, laughing and smiling at it by turns, and then suddenly crying at it. His great sweaty face would be almost cut in two by a smile, then his eyes would close, then open again and stare at his reflection. As is my custom with people I want to humour, I offered him a chocolate cream from the sticky supply in my pocket. In fact I shoved the biscuit in front of his face and held it there for approval.

"I came to the end of the road to-night," he said bitterly to his face in the window. "The final bloody end of the whole damn mess. Yes I have all right Johnny, my boy . . ." the last words fading away like retreating waves. Then he seemed to argue the next thought softly to himself, waiting until he had something important enough for general broadcast.

"Macrossan Street, East Ryde . . .

45 Macrossed bl'dy Street. Me cross, yes Dulcey, that's what you was you beergut where . . . 45 cross . . . Motheragod have mercy, mercy! Sins, sins and gallopin' temptation. Kirry lason, Christy lason . . . 'celsis deo . . . before I . . ." then he coughed, saw the biscuit nearly touching his nose and vomited strongly over the window and himself. He looked down vacantly at the mess on his railway waistcoat and tried to vomit again by bending his head down between his thick, round legs. Perhaps he tried too hard, but he couldn't achieve anything more in the way of visible results.

"Better give up trying, mate," I said, "leave it to Nature. The stomach's a pretty intelligent organ. I'm a medical student and that's . . .

"O wounded Jesus cut out my dead-sick heart an' make me bked forever. Rip your ole Johnny to bits and put him together 'gain better as you know how."

For the next few minutes he concentrated his whole powers on the problem of vomiting, but still without success. Finally he straightened up, leant back against the seat and smiled at me:

"Got a smoke, mate?" he asked.

I gave him a cigarette and spent about a minute lighting it as he swayed back and forth past the flame. He puffed distractedly at the cigarette; then, blowing his words through the smoke:

"Dulcey y'ole gripe, y'not to blame. Bloody hell and ole Nick's fire. Damn, damn! Burn fire and clean ev'rafter."

With these words he pressed the

lighted cigarette-end savagely into his left palm and held it there. Now I'm no Guardian of Mankind or any of that rot, but I thought that he mightn't know what he was doing and that I should try to grab his hand away. However, both hands were now pressed tightly together, the fingers interlaced and white at the joints and knuckles. And when I looked, his face—oh Christ, his face!—was wearing a grin the size of absolute happiness.

— 3 —

The party was in full swing when I arrived; at least there were groups of people scattered about the house, shrieking insanely about Public Schools, barbecues and Elizabeth Taylor. Wisemann shouted something at me, tore my coat off and thrust a glass of warm beer into my hand. I took this to be a welcome, but as I hadn't been introduced to anybody I was left standing, like a traffic policeman, in the middle of the floor.

Just as I was deciding to make my farewell speech much earlier than anticipated, I noticed a vacant seat on the settee and made for it.

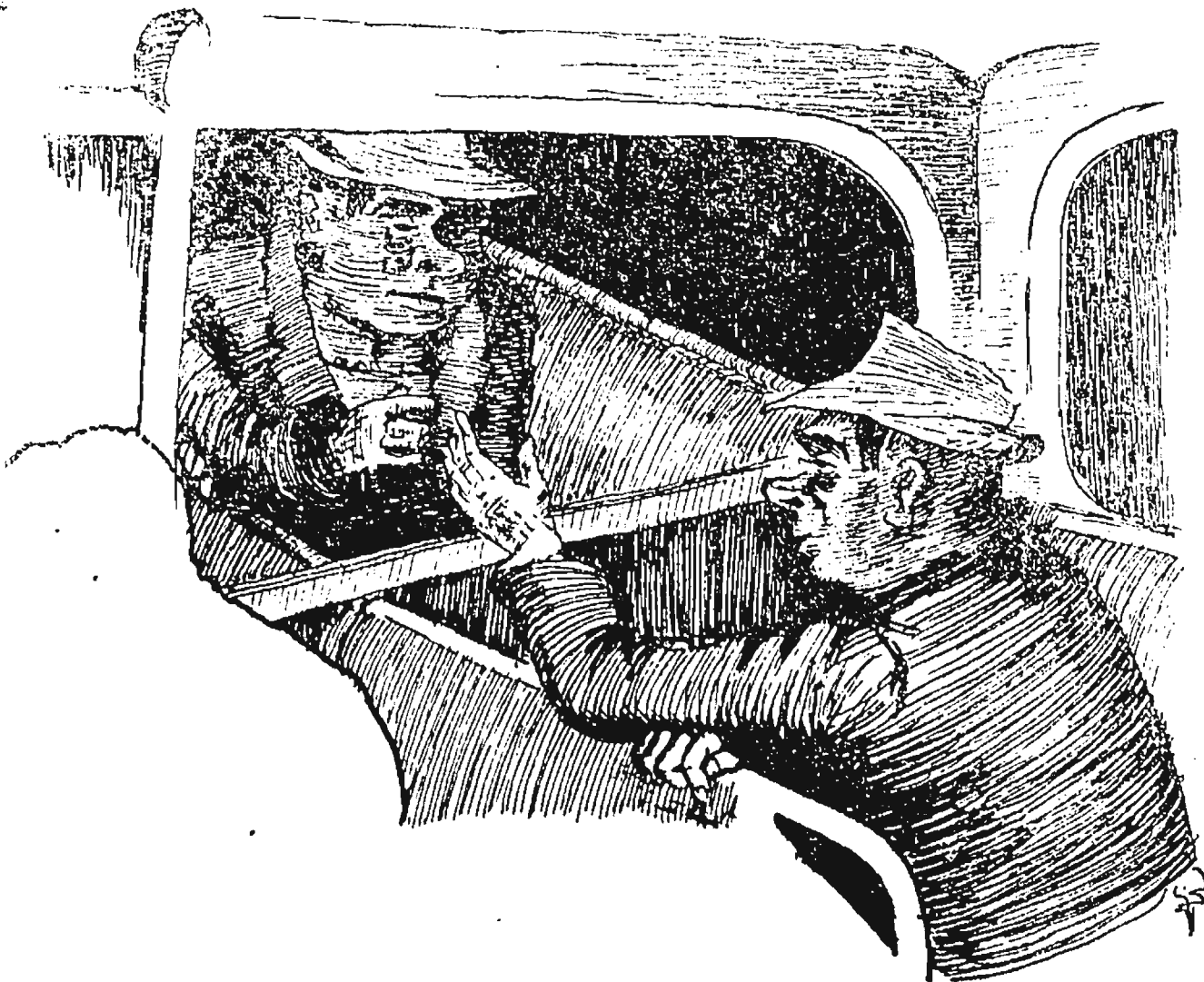
"You're not very good at parties, are you." It was a young girl, about the age of Peter Pan; she was sitting on the middle cushion of the settee, her legs curled up under her.

"I said that you don't like parties very much."

"I'd rather dissect the thorax of a rabbit any day."

"Oh!" she screamed between her teeth, "you shouldn't kill rabbits. I mean, after all, there are plenty of

(Continued on Page 7)





# Communism & Christianity

(Continued from page four)

to men is as a building in relation to the individual bricks that compose it. The building is the all-important thing, the brick has no importance or interest except in so far as it is part of the building. For Christianity, human society is like a vast tangle or network of roots, communicating support, strength and nourishment to one another; but individual men are the trees for the sake of which these roots exist, the trees which grow up from them and reach up to the heavens.

## Debased motives

Religion in the view of Communism is, like everything else, simply the result of the modes of production. Religion is indeed the result of the grievous defects in the modes of production that have existed hitherto. Men miserable because of so many unsatisfied needs have solaced themselves with the illusion of another world in which these needs will be met. That is the meaning of the classical Marxian statement that religion is "the opium of the people."

But religion assumes a more sinister aspect than that of a mere pathetic fallacy, it becomes more than just a dope to which men tend to have recourse. Seen in the context of the class struggle between exploiters and exploited it becomes a hateful instrument in the hands of the exploiters. "The idea of God," wrote Lenin to Gorki, "has always lulled and deadened the 'social sense' . . . It is always an idea of servitude (servitude of the worst kind because it is without issue). The idea of God . . . always appears rather as a chain whereby the oppressed classes are shackled by faith in the divinity of the oppressors."

And in another work Lenin writes: "All existing religions and churches, all the various religious organisations, are regarded by Marxism as in every age the organs of bourgeois reaction, serving to defend exploitation and fool the working-class."

And lest there be any doubt as to Communism's real attitude to religion: "Marxism is a materialism. As such, therefore, it is as much the implacable enemy of religion as was the materialism of the eighteenth century encyclopedists or the materialism of Feuerbach . . . We must combat religion. It is the ABC of all materialism and therefore equally of Marxism."

## Not fooled

If Communism, the Communism which de facto is seeking world-dominion, is of its very nature and frankly (at times) declares itself to be the "implacable enemy" of religion, it is hard to see how any religion can be expected to treat it as anything else but such. These being the desires and aims of Communism with regard to religion, we can hardly expect the Catholic Church's horror of Communism to be lulled by mere changes in tactics in the Communist Party's attitude to religion, by the mere fact that from time to time open anti-religious propaganda and persecution is dropped.

Thus a certain toleration was extended in 1943 to the Russian Church, yet in 1947 the Komsomol organ, 'The Young Bolshevik,' wrote: "The Party stood, and continues to stand, for genuine science, incompatible with all prejudice, superstition and religious monstrosity . . . For a member of the Party, for a member of the Komsomol, religion cannot possibly be a private matter . . . Komsomol organisations cannot allow any deviation at all from a programme of the Party and Komsomol in religious questions."

Of course Christianity admits that men seek religion for the satisfaction of their deepest needs. Poverty and misery, due to grievous defects in the mode of production or still more grievous defects in the dis-

tribution of the products of human labour, may indeed intensify men's consciousness of their need for that which will give them true happiness.

But it is not only the poor who experience this radical human need. It is surely an elementary fact of human experience that even those who have had all their material needs satisfied to satiety can still experience a deep unhappiness—a longing for "a lasting city" which has not yet come. In the trite phrase, even the wealthiest and most successful knows that "he can't take it with him." The world that has smiled so fairly on him may remain, but he will not remain in it.

Christianity asserts and offers to use the affirmation of the existence of God and of an eternity of happiness with Him if we are worthy—not as mere product of wishful thinking, but as facts that are both the conclusions of rational thinking and revealed by God to us through the teaching of Christ. The fact that they correspond to our deepest needs does not make them untrue!

## Real law

For Christianity, man lives under the necessity of obedience to an Eternal Moral Law. Some of the precepts of that Law may at different periods and by different people be misunderstood or not known at all, but since man insofar as he is man remains always the same—a rational being who is a creature of God, then what is necessary for his good as a man and what is therefore willed by God for Him to do and to avoid remain always the same. Justice, truthfulness, honesty, self-control must always be practised by him and their opposites always avoided. What justice, truthfulness, honesty and the rest may demand in any particular case may be difficult to decide, but the demand exists and it is always for use to try to find which it is and then to fulfil it.

But according to Communism, prevailing moral ideas are always simply a product of the social relations of production existing at any particular time. With any change in the economic foundation, man's moral ideas change like other ideologies. According to the all-important "dialectic" aspect of Marx's materialism, at every period of human society still evolving towards its perfection one particular class gets control and exploits the rest of men. This class generates its opposite, which ultimately destroys it. The moral ideas generally prevailing at any particular period will be those imposed by the ruling class. But the social evolutionary process has reached the last stage of simplicity before the realization of the perfect, the absolutely classless society.

At this stage the ruling capitalist is face to face with the vast mass of the dispossessed proletariat. The conflict is being joined. The capitalist "bourgeois morality" must go under. "Our morality," says Lenin, "is entirely subordinated to the interests of the class war of the proletariat." There is no such thing as a good or bad man as such, but (now) only a good or bad member of the proletarian class. As between proletarian and proletarian, the virtues of love of the working masses, uprightness, avoidance of lying and deceit, courage, comradeship and love of work—as Kalinin names them—may indeed be demanded. But since the individual exists for the good of society, and the good of society demands the victory of the proletariat and the overthrow of its enemies—capitalists, religious leaders and representatives, bourgeois philosophers—God help those who seem to be in the way of the proletariat in its attainment of the one thing that matters. Justice, truthfulness, humanity have no meaning in regard to them.

Even the individual proletarian deserves no consideration insofar as

he would delay in any way the uprising of his class. This fundamental idea explains the almost incredible callousness of Communism towards the sufferings of the working classes in its constant endeavours to foment political strikes and internal chaos in a country, in its opposition to so many genuine and promising attempts to improve the lot of the worker.

Progress towards the revolution will only be made if the lot of the worker gets harder and harder. Anyone who genuinely improves it within the present system is an enemy of progress. This is not just a fanciful deduction from Communist principles. Hatred of those who would improve the lot of the workers without supporting the revolution is writ large in the Communist scriptures.

## Men's and Women's ATHLETICS CLUBS

invite

all freshers and fresherettes to come in ones, twos, or parties, to meet us at our

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Anybody interested in joining a small group to play contemporary JAZZ please make inquiries at the Union office.

## SUPPORT OUR ADVERTISERS

## Fight or Fizzle

(Continued from Page 3)

without overwhelming losses. A junior officer controls up to thirty-three lives and it is upon his knowledge and ability that those lives depend. If he accepts the commission and has not made an honest endeavour to master his job he is virtually a murderer if any of those men loses his life.

Australia demands of all her men between the ages of eighteen and twenty-five that they should devote one hundred and forty days to army training spent over two years, and for university students three years. England demands two years outright and America the same. Every one of the free nations has placed a much greater demand on their people than our government has, yet as indications are at present, we will be the first of the free nations into battle. You, having a greater share in Australia by reason of your privilege, should therefore be willing to give more to the defence of your country.

If you feel that the love of country is a term too jingoistic for modern youth then learn to fight so that some day you may save your life and the lives of your family.

Support and serve in the C.M.F. It may be poor, but it is all you have.

## The Night of the Party

(Continued from Page 5)

people around, without rabbits. Rabbits are happy, skipping and jumping about, and besides they keep the grass down. The grass would probably be two hundred feet high if it wasn't for rabbits. And besides, there are plenty of people around, plenty! Mostly useless, too."

She twisted her head around and looked towards the side door where Wisemann and his girl were giggling together in an armchair. Apparently he was trying to bite off her earlobes, and he was spilling beer all over the place. "I bet he'd have a better for—, toras . . ?"

"Thorax," I suggested.

"I'm sure he'd have a better thorax than a rabbit's. Wouldn't you be better dissecting him?"

We got on famously together. We averaged twenty minutes conversation to each subject. She showed me her poems, her ribbons, and a superb collection of bangles. She fetched our supper; the sandwiches, arranged by herself, on several layers of lettuce leaves, were excellent. ("Rabbits are mad keen on lettuce too"). We drank coffee from small blue cups—she had mainly milk, but insisted on mixing a little of my coffee with it. In between sips she explained that her father had taught her to drink that way, and she loved it.

I noticed a large scar on her forearm; it ran from near the wrist, and bit, old and tough, into the arm to the elbow.

"That scar," I said, "did you have an accident?" She turned her arm so that the scar was full on to the light.

"That was many years ago. Daddy did it. He's dead now."

"You mean to say your father did that on purpose?"

"No, not exactly. You see I'd said 'Christ' to him one day. 'Christ it's hotter than baking-day in hell,' I said to be exact. That wouldn't have been so bad, but you see I'd said it before. He'd only warned me before. This day he said he was sorry, but he'd have to strap me once or twice to teach me the lesson. Well, he went to push me gently over his work-bench to minister the strap on me, but there was a great six-inch nail sticking out a little bit from the side of the bench. It cut into my arm. That's how I got the scar, you see."

There was serenity in her eyes. "Does it hurt now?" I asked.

"No, not now. It did for a while when it happened and when the stitches were in. But now it only reminds me of Daddy and how we'd sit in his working room and drink coffee and milk ('dashed coffee,' he called it), and sing and nail bits of wood together. We made a rabbit house and we were going to get it filled with rabbits, but somehow he died, and we buried him, and we never got round to the rabbits."

I looked up to see that several couples, including Wisemann and his female, were coming back from the seats on the darkened verandah. It looked as if the party was about to be wrapped up.

My young friend came with me to the door. "I wonder if you'd do me a tremendous favour," she whispered. "You see I call the scar the River Wisemann, after my father. But it runs into a little tributary near my wrist. Do you mind if I call the tributary your name?"

"Carrington," I replied, "I should be extremely honoured if you were to call it Carrington Creek."

It's now two weeks since the party, and I confess I'm still puzzled about that night, about those two people who shine in that night like stars. Hell though, I wish there'd been three instead of two. Two's a very ordinary number, but three—there's something magical or divine about that. I'd like to understand, God knows.

# The Sports Union . . .

## What is the Sports Union ?

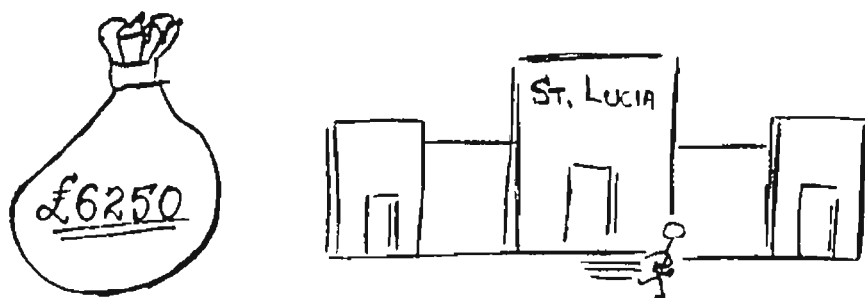
"Illustrations by Peter Gall"

THE Sports Union is an administrative body controlling the various sporting clubs. It is controlled by a student President and Honorary Secretary who are appointed by a general election throughout the University. It governs by means of a Council which meets at least once a month during the academic year. Each major club sends two delegates and each minor club, one. At these meetings such matters as care of ovals, finance and Inter/'Varsity sport are dealt with, and the Council is a lively and active body.

The Council elects delegates to such bodies as the C.A.C., and the U.R.A.C., which are meetings of staff and students. The U.R.A.C. is particularly important, as the administration of ovals comes under its jurisdiction.

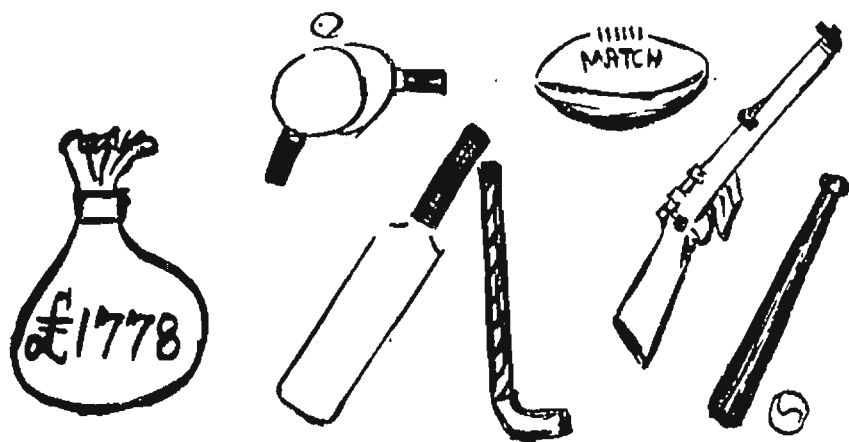
### The Sports Union and Your Money.

#### The Money Comes.

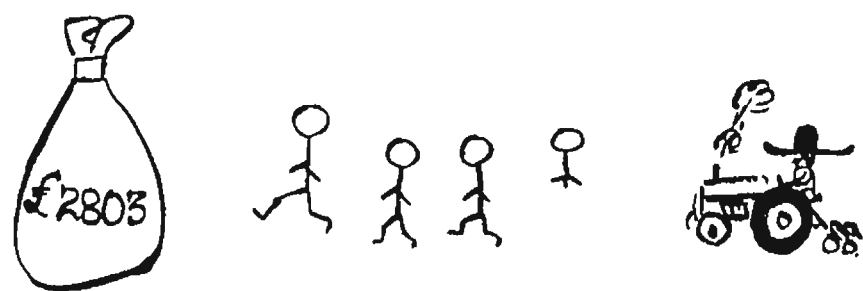


Each day student pays £4 per annum Sports Union fees. Each evening student pays £1.10-. Total £6,250.

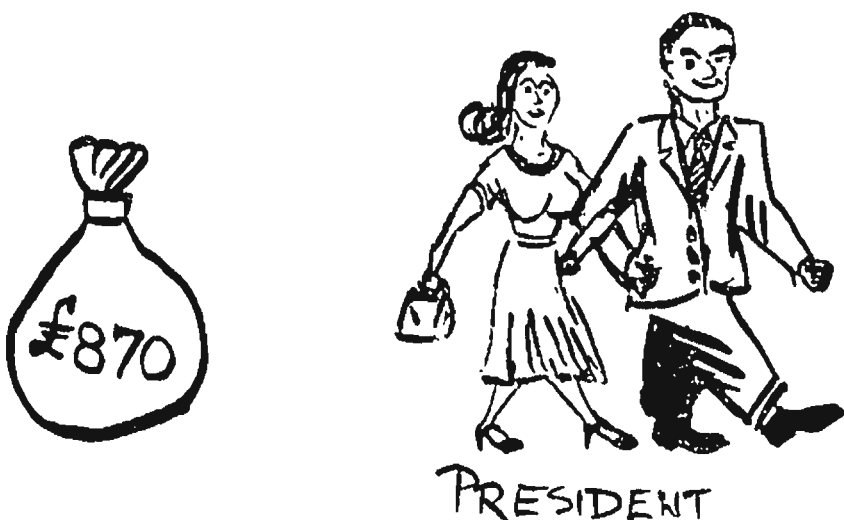
#### The Money Goes.



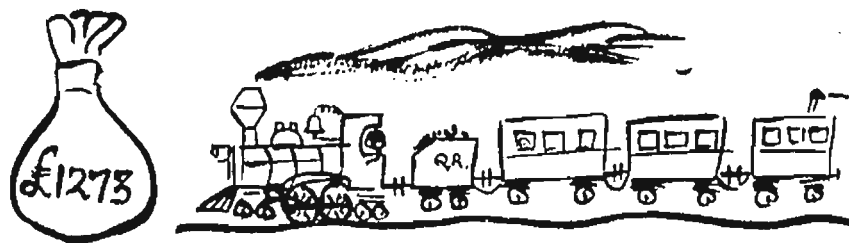
£1,778 was spent on equipment which remains property of Sports Union though it is used by clubs.



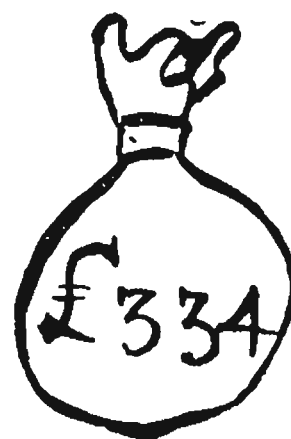
£2,803 was spent on the maintenance of courts and ovals including the wages of 3½ groundsmen.



£870 is spent on miscellaneous expenses, affiliation with A.U.S.A., office expenses and payment of staff.



£1,273 was spent on subsidising Inter/'Varsity tours.



£334 was transferred to reserves.

### What We Achieved in 1954

Clubs: We have sixteen clubs playing the following sports:

- Athletics
- Badminton
- Baseball
- Basketball
- Boating
- Boxing
- Cricket
- Fencing
- Football
- Golf
- Hockey
- Judo
- Rifle Shooting
- Swimming
- Table Tennis
- Tennis

The following are the outstanding clubs and individual sporting successes.

**Boxing Club:**— Won at its fights in the Inter/'Varsity contest in Melbourne.

**Athletics Club:**—Retained the Waddy Cup for the greatest number of wins in the Inter/'Varsity. Five members gained representation in the National Championships.

**Hockey Club:**—Retained the Syme Cup at the Inter/'Varsity in Adelaide. Eight players were sent to New Zealand with Combined University Team.

**Badminton Club:**—Finished top of the pennant grade table.

**Boat Club:**—Won Championship Eights of the Brisbane River.

**Rifle Club:**—Won the M. Frank Albert Trophy, contested by Universities of Australia and New Zealand.

**Football Club:**—A. Grade premiers for 1954 and had 8 players in the Combined 'Varsity Team which played New Zealand.

In addition, Cyrus Weld represented Australia at the Empire Games and Wilf. Arnold was the Australian Backstroke Champion. B. Jacks was the premier Australian Jewish Sportsman.

As you see, we have clubs to cater for every type of sportsman. They have a fine record which I hope you will enhance. You have nothing to lose by joining a sporting club and everything to gain. The clubs offer you championships, social life and a possibility of Inter/'Varsity and other vacation tours.

If you desire any information regarding sport, contact the Union Office, B7979.

Your President is J. G. Crowe (B4883) and Engineering.

Your Secretary is K. Sue (FW1602) and Engineering.



# Sport Varsity Cricket--Frolicking in the Doldrums

Deep in the doldrums—probably deeper than ever before; and if present conditions and policies prevail next season, the prestige of the University Cricket Club cannot possibly hope to rise, and will probably continue to descend as it has been doing steadily over the past few seasons.

THE Q.C.A. is reported to be not happy with the performances, the repeated failures of the A grade side in particular, and their attitude to the game.

Perhaps a brief review of this season's games may throw some light on the wretched spectacle:

(1) 1st round—v. Easts: Lost outright by an innings. Bad umpiring, and equally bad fielding and bowling ruining any chance of a win; spineless batting ensured outright loss.

(2) v. Valley: 1st innings loss. Careless batting, missed chances, and bad decisions, in that order, were to blame.

(3) v. Wests: Drawn; the only time the side knuckled down, concentrated, and batted like a team. Made 184 for loss of 6.

(4) v. Souths: Disgraceful first innings loss—nearly lost outright by gutless batting on a damp wicket. Lost 14 wickets for 70 odd runs.

(5) v. Colts: First innings loss. Batting again completely without spirit and solidity, fielding and bowling weak.

(6) v. Norths: Outright win—almost a donation. Excellent bowling by Duffy and at last some spirited batting, especially by Tickle and Wright.

(7) v. Toombul. Outright loss—half the side was missing. Batting pathetic; five catches dropped.

(8) v. Easts. Drawn. Batting improved.

(9) v. Valley. First innings loss—fielding shocking. No concentration in batting. Most wickets were thrown away.

(10) v. Wests. Lost outright; again thrown away. Batting disgraceful in both innings. No serious attempt made to prevent outright loss.

In spite of an outright win, which was decidedly lucky, the A grade team is further behind in the premiership points than it was last season, in which no match was won. Obviously, then, radical steps must be taken to raise the standard and the status of our cricket (even ahead of the second last team). Over the last few years no such steps have been taken, not even an attempt has been made to introduce anything really effective. What a situation!

## What steps can be made?

(1) Obtain the services of a coach, at a price, if necessary, who is willing to devote stacks of time to the primary job of building up an A grade side with a bit of team spirit, concentration, and determination

behind it—all so obviously lacking at the moment. Not at all impossible—the material is definitely there, and there are plenty of players willing enough to co-operate.

(2) Failing that, at least concerted fielding practice MUST be organised on practice days. Bad fielding has lost us countless matches.

(5) Teams should practice as teams if possible.

(6) Selectors or their representatives must attend organised practices regularly.

The selectors did show some sense in their two latest promotions to A grade—Stew Johnston and John Morris—neither performed particularly well in the lower grade, but both are young, enthusiastic, and most important, are willing to practice and ready to learn. Several others, too, have ability to burn, but with no one interested enough to help them out at practice, or often even to practice with them, to encourage them and to correct their faults, they get tired of practising bad shots, and bowling bad balls, and the process of stagnation soon begins, either in A grade, Reserve, B or C, wherever they happen to be put.

A few individuals have performed well on occasions in A grade this season, but inconsistency has been the main feature.

Reg Tickle is the outstanding exception. After a bad start, he now has over 340 runs so far, including a rapid, match-winning 34 against Norths, 62 against Valley, and a splendid 104 not out (out of 175) last week against Souths.

Kevin Duffy also started the season badly, but is now bowling right at his top. Since promotion to opening batsman, he has revealed a rare ability in the club—to get runs, and a still rarer one—to concentrate.

Trev. Cory, playing his first season for Varsity, has proved a great asset to the side—probably our best "quickie" since Bruce Taylor.

Charlie Mengel, after making the State Colts team, has been a little disappointing, despite a few good knocks, notably a lovely 57 against Norths. Still inclined to be impetuous.

Evan Wright has shown a ton of promise in some fine knocks, but lacks confidence, and is a scratchy starter.

Dos. O'Sullivan started the season quite confidently with scores of 67, 70, 18 (not out), 32, 26, but tailed off, materially assisted by that lack of concentration that seems to permeate all teams in the club.

Dennis O'Shea was shaping quite well until national service put the kibosh on his cricket. His solidity gave the side some good starts.

Of the other teams, C. Grade are most prominent, and are now making a great attempt to overhaul the leaders.

Under John Potter, and Ken Baldwin, they have performed splendidly throughout the season, and thoroughly deserve Premiership honours. Best of luck, C. Grade.

Other matches, and other grades will be reviewed in later issues of Semper.

—Z.Y.X.W.V.

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## Football Club Prepares For Big Season

Following upon an outstanding season in 1954 when our A grade team suffered but two defeats and won the Horsley Cup and Premiership, the U.Q. Football Club is looking forward to a very busy and we hope, successful season.

THERE is much room in the club for new blood—both players and supporters.

There are many places in all teams, including the A grade, wide open for new talent, and the club executive hopes to see many new faces at the Annual General Meeting and at the trials.

All students interested in playing or supporting the club are asked to attend the A.G.M. at the dining room, George Street Domain, on March 14, at 7.30 p.m.

A brief outline of some of the highlights of the coming season would include:—

(1) The inter-varsity carnival in Adelaide during the first week of the May vacation. It is usual for some freshers to be amongst the team of twenty-one which travels to Adelaide for a week of football and other things! Financial assistance is granted by the Sports Union and the Club has many plans to raise money to assist this trip.

(2) The annual game against the Greater Public Schools will be played in August.

(3) Selection of an Australian Universities team to tour Japan early in 1956, will persuade players to reach and maintain top form throughout the season. On the form shown by our players on the New Zealand Tour we should get some ten players from Queensland in the team for Japan.

(4) A night game, Qld University v. Sydney University, has been proposed for Commem. Week, and the possibilities are being investigated at present.

(5) A team from the Paris University will probably visit Brisbane in September of this year.

As well as the above activities the club will be playing in the normal weekly fixtures and will be holding frequent socials at Victoria Park on suitable nights.

Trial games will be played at St. Lucia on March 20 and 27. Roll up and we'll give you a game.

Practice has started and is held every Tuesday and Thursday afternoon at Victoria Park, commencing at 5 p.m.

Further particulars about the club may be obtained from:—

John O'Neill, Union, B 7464  
Col. Claxton, Union, B 7464  
Ashley Girle, Vet. V.  
Kerry Larkin, Med. II.

## UNIVERSITY OF QUEENSLAND RUGBY UNION FOOTBALL CLUB

Dates to remember:—

MONDAY, MARCH 14 — A.G.M.—Dining Room, George Street, 7.30 p.m.

SUNDAY, MARCH 20 — Inter-club Trial Games.

SUNDAY, MARCH 7 — Trials v. G.P.S. Club.  
(These games are to be played at St. Lucia.)

FRIDAY, MARCH 18—Football Do. at Vic. Park Refectory.

Practice at 5 p.m. at Vic. Park on TUESDAYS and THURSDAYS. Players and supporters required.

## FOOTBALL SOCIAL

FRIDAY, MARCH 18th.

at Victoria Park, 8 p.m.

Freshers particularly welcome.

Dancing — Refreshments — Supper.

# Evangelical Union

**M**EMBERS of different countries and denominations from the Evangelical Union within the University, holding the traditional faith as expressed in the chief Protestant Confessions of Faith—not just because it is traditional, but (a) because among the greatest scholars in all the sciences there are those who are convinced of the validity of the Bible record, and (b) because individual members have found a transformation of life through faith in a Personal Christ, and his death on our behalf.

We have found in a rich fellowship together that which more than counters the inevitable cramping grip of a strenuous specialised study, which tends to enervate spirit towards mere materialism.

Many others, through participation in E.U.'s studies and meetings, and recreational activities, have decided and met Jesus Christ too, and found entry into a previously unknown realm.

Most activities will be well advertised, but, briefly, they include

(a) Daily prayer meetings at Herston, George Street and St. Lucia.

(b) Weekly lunch-hour Bible studies at the same three centres.

(c) Missionary studies, prayer meetings and conferences.

(d) Tennis parties, social evenings (or "Squashes, etc.")

(e) Science trips and social functions for students from overseas.

(f) Vacation House-parties at favourite holiday resorts.

(g) The highlight of the year, each January—National Conference,

where Christians from all States, and outstanding leaders such as Dr. Paul White, Rev. Howard Guinness, etc., all met.

A genuine welcome is extended to all who are interested, and to those who aren't—for with an open mind, you may discover more than your wildest dreams could anticipate.

## DANCE

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presents  
**THE FAIRYTALE BALL**  
at the CITY HALL on  
**THURSDAY NIGHT APRIL 14.**  
Dancing, 8.30 to 1.30.

Oyster Bar and Chicken Bar.  
Tickets, 15/- Single.

Tickets and alcoves may be obtained from Edwards & Lamb, Union Office, or Mr. Jack Comerford at St. Leo's College (B 4883).

## Newman Society

### Academic Mass

St. Stephen's Cathedral, 11 a.m.  
SUNDAY NEXT, 13/3/55.

Occasional Sermon to be delivered by His Grace, Most Rev. Dr. James Duhig, P.D., Archbishop of Brisbane. Academic Dress to be worn.

All are requested to be present, ready to move in Procession into the Cathedral at 10.45.

Mass and Sermon will be Broadcast over 4QR.

### Commem Pracs.

will be held  
at  
VICTORIA PARK REFECTORY.

on  
MARCH 19  
MARCH 26  
APRIL 2  
APRIL 16  
APRIL 23

Attendance by all Freshettes is compulsory.

## IMPORTANT

**COPY** for Next Friday's **SEMPER** must be received over the week-end, or by Monday morning **AT THE LATEST.**

Please write (or preferably type) on one side of the paper only. It should be double-spaced, legible, and have a reasonably wide margin.

## EVANGELICAL UNION

Freshers squash to be held at the residence of Mr. L. Fisher, 9th Avenue, St. Lucia, at 7.30 p.m., Friday, 18th March. All Freshers welcome.

Dr. Bruce Stevens, of Edinburgh, will speak on "The Hour of Crisis."

Bible Studies held weekly:—

Medical School:

TUESDAYS, 1.15 p.m.

Small lecture room.

Mr. George Francis, Convenor.

George Street:

TUESDAYS, 1.15 p.m.

Mr. Robert Herbert, B.E., St. Lucia:

TUESDAYS, 1.15 p.m.

### OVERSEAS STUDENTS CAR OUTING

All Overseas Students are invited to a CAR OUTING to Tambourine on SATURDAY, 26th MARCH. Please contact Andrew Cheah, B 4560, if interested.

Anybody interested in

**J U D O**

should contact either

R. Barner at (UX 5565) or  
D. Jones at (U 1438).

**MED. BALL**

**FRIDAY, 13th MAY.**

**AT**

**LENNONS**

**REMEMBER THE DATE**

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